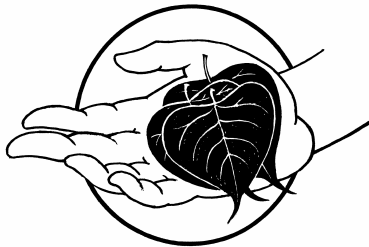


Chanting Book

Morning and Evening Chanting (Pūjā), Reflections,
and Suttas, as Used by Buddhist Monasteries and Groups
Associated with the Western Forest Sangha
in the Lineage of Venerable Ajahn Chah



Abhayagiri Monastic Foundation

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DEDICATION OF OFFERINGS

(Yo so) bhāgavā ārahamaṃ sammāsambuddho
Svākkhāto yena bhāgavatā dhammo
Supaṭipanno yassa bhāgavato sāvakasaṅgho
Tammāyaṃ bhāgavantamaṃ sadhammaṃ saṅghamaṃ
Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma
Sādhū no bhante bhāgavā sucira-parinibbutopi
Pacchīmā-jaṇātānūkaṃpa-mānasā
Ime sakkāre duggaṭa-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattaṃ hitāya sukhāya
Arahamaṃ sammāsambuddho bhāgavā
Buddhamaṃ bhāgavantamaṃ ābhīvādemi

(Bow.)

(Svākkhāto) bhāgavatā dhammo
Dhammaṃ namassāmi

(Bow.)

(Supaṭipanno) bhāgavato sāvakasaṅgho
Saṅghamaṃ namāmi

(Bow.)

PRELIMINARY HOMAGE

(Hānda mayamaṃ buddhassa bhagavato pubbabhāga-namakāraṃ karomase)
[Namo tassa] bhāgavato arahato sammāsambuddhassa *(Three times.)*

RECOLLECTION OF THE BUDDHA

(Hānda mayamaṃ buddhānuṣṣaṭṭinayaṃ karomase)
[Tamaṃ khō] pana bhāgavantamaṃ evamaṃ kalyāṇo kittisaddo abbhuggato
Itipi so bhāgavā ārahamaṃ sammāsambuddho
Vijjācāraṇa-sampanno sugato lokavidū
Anuttaro purisadamma-sārathi sathā deva-maṇussānaṃ buddho bhāgavā ti

DEDICATION OF OFFERINGS

(To the Blessed One,) the Lord, who fully attained perfect enlightenment,
To the Teaching, which he expounded so well,
And to the Blessed One's disciples who have practiced well,
To these—the Buddha, the Dhamma, and the Sangha—
We render with offerings our rightful homage.
It is well for us that the Blessed One, having attained liberation,
Still had compassion for later generations.
May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us.
The Lord, the Perfectly Enlightened and Blessed One—
I render homage to the Buddha, the Blessed One.

(Bow.)

(The Teaching,) so completely explained by him—
I bow to the Dhamma.

(Bow.)

(The Blessed One's disciples,) who have practiced well—
I bow to the Sangha.

(Bow.)

PRELIMINARY HOMAGE

(Now let us pay preliminary homage to the Buddha.)
[Homage to the Blessed], Noble, and Perfectly Enlightened One. *(Three times.)*

RECOLLECTION OF THE BUDDHA

(Now let us chant the recollection of the Buddha.)
[A good word] of the Blessed One's reputation has spread as follows:
He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One;
He is impeccable in conduct and understanding, the Accomplished One,
the Knower of the Worlds;
He trains perfectly those who wish to be trained; he is Teacher of gods and
humans; he is Awake and Holy.

SUPREME PRAISE OF THE BUDDHA

(Hānda mayam buddhābhigītiṃ karomase)
[Buddhavārahānta] varatādiguṇābhiyutto
Suddhābhiñña-karūṇāhi sāmāgatatto
Bodhesi yo sūjanātaṃ kamālaṃ va sūro
Vandāmaham tamarāṇaṃ sirasā jinendaṃ
Buddho yo sabbapāṇinaṃ saraṇaṃ khemaṃuttamaṃ
Paṭhamānussatīṭṭhānaṃ vandāmi taṃ sīrenaṃ
Buddhassāhasmi dāso¹ va buddho me sāmikissaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhassāhaṃ niyyādemī sarīrañjivitañcīdaṃ
Vandantoham² carissāmi buddhasseva sūbodhiṭaṃ
Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ
Etena saccavajjena vadḍheyyaṃ satthu-sāsane
Buddhaṃ me vandamānena³ yaṃ puññaṃ paṣūtaṃ idha
Sabbepi antārāyā me māhesuṃ tassa tejasā

(Bowing:)

Kāyena vācāya va cetasā vā
Buddhe kukammaṃ pakataṃ mayā yaṃ
Buddho paṭiggaṇhātu accāyantaṃ
Kālantare saṃvaritum va buddhe

RECOLLECTION OF THE DHAMMA

(Hānda mayam dhammānussatīṇayaṃ karomase)
[Svākkhātā] bhāgavatā dhammo
Sāndiṭṭhiko akāliko ehipassiko
Opanayiko paṇḍitaṃ veditābbo viññūhi ti

SUPREME PRAISE OF THE DHAMMA

(Hānda mayam dhammābhigītiṃ karomase)
[Svākkhātātā] diguṇa-yoga-vāseṇa seyyo
Yo maggaṇḍaka-pariyatti-vimokkha-bhedo
Dhammo kuloka-pātānā tadā-dhāri-dhāri
Vandāmaham tamahāraṃ varadhāmmametaṃ
Dhammo yo sabbapāṇinaṃ saraṇaṃ khemaṃuttamaṃ
Dutiyānussatīṭṭhānaṃ vandāmi taṃ sīrenaṃ

¹ Women chant dāsi.

² Women chant vandantiham.

³ Women chant vandamānāya.

SUPREME PRAISE OF THE BUDDHA

(Now let us chant the supreme praise of the Buddha.)
[The Buddha,] the truly worthy one, endowed with such excellent qualities,
Whose being is composed of purity, transcendental wisdom, and compassion,
Who has enlightened the wise like the sun awakening the lotus—
I bow my head to that peaceful chief of conquerors.
The Buddha, who is the safe, secure refuge of all beings—
As the First Object of Recollection, I venerate him with bowed head.
I am indeed the Buddha's servant, the Buddha is my Lord and Guide.
The Buddha is sorrow's destroyer, who bestows blessings on me.
To the Buddha I dedicate this body and life,
And in devotion I will walk the Buddha's path of awakening.
For me there is no other refuge, the Buddha is my excellent refuge.
By the utterance of this truth, may I grow in the Master's Way.
By my devotion to the Buddha, and the blessing of this practice—
By its power, may all obstacles be overcome.

(Bowing:)

By body, speech, or mind,
For whatever wrong action I have committed towards the Buddha,
May my acknowledgement of fault be accepted,
That in the future there may be restraint regarding the Buddha.

RECOLLECTION OF THE DHAMMA

(Now let us chant the recollection of the Dhamma.)
[The Dhamma] is well expounded by the Blessed One,
Apparent here and now, timeless, encouraging investigation,
Leading inwards, to be experienced individually by the wise.

SUPREME PRAISE OF THE DHAMMA

(Now let us chant the supreme praise of the Dhamma.)
[It is excellent] because it is "well expounded,"
And it can be divided into Path and Fruit, Practice and Liberation.
The Dhamma holds those who uphold it from falling into delusion.
I revere the excellent teaching, that which removes darkness—
The Dhamma, which is the supreme, secure refuge of all beings—
As the Second Object of Recollection, I venerate it with bowed head.

Dhammassāḥasmi dāso¹ va dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammassāhāṃ niyyādemī sarīrañjivitañcidāṃ
Vandantohāṃ² carissāmi dhammasseva sūdammatāṃ
Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
Etena saccavajjena vadḍheyyaṃ satthu-sāsane
Dhammaṃ me vandamānena³ yaṃ puññaṃ paṣutaṃ idha
Sabbepi antarāyā me māhesuṃ tassa tejasā

(*Bowing:*)

Kāyena vācāya va cetasā vā
Dhāme kūkammaṃ pakataṃ mayā yaṃ
Dhāmo paṭiggaṇhātu accāyantaṃ
Kālantare saṃvaritum va dhāme

RECOLLECTION OF THE SANGHA

(Hānda mayā saṅghānussatiṇayaṃ karomase)
[Supaṭipanno] bhāgavato sāvakaṣaṅgho
Ujupaṭipanno bhāgavato sāvakaṣaṅgho
Ñāyapaṭipanno bhāgavato sāvakaṣaṅgho
Sāmicipaṭipanno bhāgavato sāvakaṣaṅgho
Yadidaṃ cattāri purisaṃyugāni atṭhā purisaṃpuggalā
Esa bhāgavato sāvakaṣaṅgho
Āhūṇeyyo pāhūṇeyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaraṃ puññakkhettaṃ lokassā ti

SUPREME PRAISE OF THE SANGHA

(Hānda mayā saṅghābhigītiṃ karomase)
[Saddhammajol] supaṭipattiṃgābhīyutto
Yoṭṭhabbidho ariyapuggalā-saṅghasetṭho
Sīlādiḍhamma-pavarāsaya-kāya-citto
Vandāmahaṃ tamariyānaṃ gaṇaṃ susuddhaṃ
Saṅgho yo sabbapāṇiṇaṃ saraṇaṃ khemaṃmuttamaṃ
Tatiyānussatiṭṭhānaṃ vandāmi taṃ sīrenaṃham
Saṅghassāḥasmi dāso⁴ va saṅgho me sāmikissaro
Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me

¹ *Women chant* dāsī.

² *Women chant* vandantiḥāṃ.

³ *Women chant* vandamānāya.

⁴ *Women chant* dāsī.

I am indeed the Dhamma's servant, the Dhamma is my Lord and Guide.
The Dhamma is sorrow's destroyer, and it bestows blessings on me.
To the Dhamma I dedicate this body and life,
And in devotion I will walk this excellent way of Truth.
For me there is no other refuge, the Dhamma is my excellent refuge.
By the utterance of this truth, may I grow in the Master's Way.
By my devotion to the Dhamma, and the blessing of this practice—
By its power, may all obstacles be overcome.

(Bowing:)

By body, speech, or mind,
For whatever wrong action I have committed towards the Dhamma,
May my acknowledgement of fault be accepted,
That in the future there may be restraint regarding the Dhamma.

RECOLLECTION OF THE SANGHA

(Now let us chant the recollection of the Sangha.)
[They are the Blessed One's disciples,] who have practiced well,
Who have practiced directly,
Who have practiced insightfully,
Those who practice with integrity—
That is the four pairs, the eight kinds of noble beings—
These are the Blessed One's disciples.
Such ones are worthy of gifts, worthy of hospitality, worthy of offerings,
worthy of respect;
They give occasion for incomparable goodness to arise in the world.

SUPREME PRAISE OF THE SANGHA

(Now let us chant the supreme praise of the Sangha.)
[Born of the Dhamma,] that Sangha which has practiced well,
The field of the Sangha formed of eight kinds of noble beings,
Guided in body and mind by excellent morality and virtue.
I revere that assembly of noble beings perfected in purity.
The Sangha, which is the supreme, secure refuge of all beings—
As the Third Object of Recollection, I venerate it with bowed head.
I am indeed the Sangha's servant, the Sangha is my Lord and Guide.
The Sangha is sorrow's destroyer and it bestows blessings on me.

Saṅghassāhāṃ niyyādemī sarīrañjīvitañcidam
Vandantohāṃ¹ caṛissāmi saṅghasso-paṭipannaṃ
Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ
Etena saccaṇvajjena vaḍḍheyyaṃ satthu-sāsane
Saṅghaṃ me vandaṃānena² yaṃ puññaṃ paṣūtaṃ idha
Sabbepi antarāyā me māhēsūṃ taṣṣā tejaṣā

(Bowin:)

Kāyena vācāya va cetāṣā vā
Saṅghe kūkammaṃ paḁataṃ maṃyā yaṃ
Saṅgho paṭiggaṇhātu accaṇantaṃ
Kālantare saṃvaritūṃ va saṅghe

(At this time meditation is practiced in silence, sometimes followed by a Dhamma talk, and ending with the following:)

CLOSING HOMAGE

(Arahaṃ) sammāsambuddho bhāgavā
Buddhaṃ bhāgavantaṃ abhivādemī
(Bow.)

(Svākkhāto) bhāgavatā dhammo
Dhammaṃ namassāmi
(Bow.)

(Supaṭipanno) bhāgavato sāvaḁasaṅgho
Saṅghaṃ naṃāmi
(Bow.)

¹ *Women chant vandantihaṃ.*

² *Women chant vandaṃānāya.*

To the Sangha I dedicate this body and life,
And in devotion I will walk the well-practiced way of the Sangha.
For me there is no other refuge, the Sangha is my excellent refuge.
By the utterance of this truth, may I grow in the Master's Way.
By my devotion to the Sangha, and the blessing of this practice—
By its power, may all obstacles be overcome.

(Bowing:)

By body, speech, or mind,
For whatever wrong action I have committed towards the Sangha,
May my acknowledgement of fault be accepted,
That in the future there may be restraint regarding the Sangha.

(At this time meditation is practiced in silence, sometimes followed by a Dhamma talk, and ending with the following:)

CLOSING HOMAGE

(The Lord,) the Perfectly Enlightened and Blessed One—
I render homage to the Buddha, the Blessed One.

(Bow.)

(The Teaching,) so completely explained by him—
I bow to the Dhamma.

(Bow.)

(The Blessed One's disciples,) who have practiced well—
I bow to the Sangha.

(Bow.)

MORNING CHANTING

Dedication of Offerings 18

Preliminary Homage 18

Homage to the Buddha 19

Homage to the Dhamma 19

Homage to the Sangha 20

Salutation to the Triple Gem 21

Closing Homage 24

DEDICATION OF OFFERINGS

(Yo so) bhāgavā ārahamaṃ sammāsambuddho
To the Blessed One, the Lord, who fully attained perfect enlightenment,
Svākkhāto yena bhāgavatā dhammo
To the Teaching, which he expounded so well,
Supatīpanno yassa bhāgavato sāvakasaṅgho
And to the Blessed One's disciples who have practiced well,
Tammāyamaṃ bhāgavantamaṃ sadhammaṃ sasaṅghamaṃ
To these—the Buddha, the Dhamma, and the Saṅgha—
Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma
We render with offerings our rightful homage.
Sādhū no bhante bhāgavā sucira-parinibbutopi
It is well for us that the Blessed One, having attained liberation,
Pacchīmā-jaṇātānūkaṃpa-mānasā
Still had compassion for later generations.
Ime sakkāre duggatā-pañṇākārā-bhūte paṭiggaṇhātu
May these simple offerings be accepted
Amhākaṃ dīgharattaṃ hitāya sukhāya
For our long-lasting benefit and for the happiness it gives us.
Arahamaṃ sammāsambuddho bhāgavā
The Lord, the Perfectly Enlightened and Blessed One—
Buddhamaṃ bhāgavantamaṃ abhivādemi
I render homage to the Buddha, the Blessed One.
(Bow.)

(Svākkhāto) bhāgavatā dhammo
The Teaching, so completely explained by him—
Dhammaṃ namassāmi
I bow to the Dhamma.
(Bow.)

(Supatīpanno) bhāgavato sāvakasaṅgho
The Blessed One's disciples, who have practiced well—
Saṅghamaṃ namāmi
I bow to the Saṅgha.
(Bow.)

PRELIMINARY HOMAGE

(Hānda mayamaṃ buddhassa bhāgavato pubbabhāga-namakāraṃ
karomase)
[Now let us pay preliminary homage to the Buddha.]
(Namo tassa) bhāgavato arahato sammāsambuddhassa (Three times.)
Homāge to the Blessed, Noble, and Perfectly Enlightened One. (Three times.)

HOMAGE TO THE BUDDHA

(Hānda mayam buddhābhītthutim karomase)

[Now let us chant in praise of the Buddha.]

(Yo so) tathāgato araham sammāsambuddho

The Tathāgata is the Pure One, the Perfectly Enlightened One.

Vijjācaraṇa-sampanno

He is impeccable in conduct and understanding,

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds.

Anuttaro purisaḍamma-sārathi

He trains perfectly those who wish to be trained.

Satthā deva-mānussānam

He is Teacher of gods and humans.

Buddho bhāgavā

He is Awake and Holy.

Yo imam lokam sadevakam samarakam sabrahmakam

In this world with its gods, demons, and kind spirits,

Sassamaṇa-brāhmaṇim pajam sadeva-mānussam sayam abhiññā sacchikatvā pāvedesi

Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.

Yo dhammam desesi ādī-kalyāṇam majjhē-kalyāṇam pariyosāna-kalyāṇam

He has pointed out the Dhamma: beautiful in the beginning, beautiful in the middle, beautiful in the end.

Sātham sabyañjaṇam kevala-paripuṇṇam parisuddham brahma-cariyam pakāsesi

He has explained the Spiritual Life of complete purity in its essence and conventions.

Tamaham bhāgavantam abhipūjayāmi tamaham bhāgavantam sirasā namāmi

I chant my praise to the Blessed One, I bow my head to the Blessed One.

(Bow.)

HOMAGE TO THE DHAMMA

(Hānda mayam dhammābhītthutim karomase)

[Now let us chant in praise of the Dhamma.]

(Yo so) svākkhāto bhāgavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sāndiṭṭhiko

Apparent here and now,

Akāliko

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paccattam vedītabbo viññūhi

To be experienced individually by the wise.

Tamaham dhammam abhipūjayāmi tamaham dhammam sirasā namāmi

I chant my praise to this Teaching, I bow my head to this Truth.

(Bow.)

HOMAGE TO THE SANGHA

(Hānda mayam saṅghābhīthutim karomase)

[Now let us chant in praise of the Sangha.]

(Yo so) supaṭipanno bhāgavato sāvakaṣaṅgho

They are the Blessed One's disciples, who have practiced well,

Ujupaṭipanno bhāgavato sāvakaṣaṅgho

Who have practiced directly,

Ñāyapaṭipanno bhāgavato sāvakaṣaṅgho

Who have practiced insightfully,

Sāmicipaṭipanno bhāgavato sāvakaṣaṅgho

Those who practice with integrity—

Yadidaṃ cattāri purisaṃyugāni aṭṭha purisaṃpuggalā

That is the four pairs, the eight kinds of noble beings—

Esa bhāgavato sāvakaṣaṅgho

These are the Blessed One's disciples.

Āhūneyyo

Such ones are worthy of gifts,

Pāhūneyyo

Worthy of hospitality,

Dakkhīneyyo

Worthy of offerings,

Añjali-karaṇīyo

Worthy of respect;

Anuttaram puñṇakkhettaṃ lokassa

They give occasion for incomparable goodness to arise in the world.

Tamaham saṅgham abhipūjayāmi tamaham saṅgham sirasā namāmi

I chant my praise to this Sangha, I bow my head to this Sangha.

(Bow.)

SALUTATION TO THE TRIPLE GEM

(Hānda mayam ratanattaya-panāma-gāthāyo ceva sāmvega-parikittana-pāṭhañca bhaṇāmase)

[Now let us chant our salutation to the Triple Gem and a passage of encouragement.]

(Buddho sūśuddho) kaṇṇāmahāṇṇavo

The Buddha, absolutely pure, with ocean-like compassion,

Yocanta-suddhabbāra-ñāṇa-locaṇo

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghāṭako

Destroyer of worldly self-corruption—

Vandāmi buddham ahamādaṛeṇa taṃ

Devotedly indeed, that Buddha I revere.

Dhammo paḍīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggāpākāmaṭa-bheda-bhinnaṇo

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tadattha-dīpaṇo

That which is beyond the conditioned world—

Vandāmi dhammam ahamādaṛeṇa taṃ

Devotedly indeed, that Dhamma I revere.

Saṅgho sukhettābhyati-khetta-sāññito

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhāsanto sugatānubodhako

Those who have realized Peace, awakened after the Accomplished One,

Lolappahino ariyo sumedhaso

Noble and wise, all longing abandoned—

Vandāmi saṅgham ahamādaṛeṇa taṃ

Devotedly indeed, that Sangha I revere.

Icevam-ekantaḥhipūja-neyyakam

This salutation should be made

Vatthuttayam vandaṭatābhisaṅkhaṭam

To that which is worthy.

Puññaṃ mayā yaṃ mamaṃ sabbupaddavā

Through the power of such good action,

Mā hontu ve tassa pabhāvasiddhiyā

May all obstacles disappear.

Idha tathāgato loke uppanno araham sammāsambuddho

*One who knows things as they are has come into this world; and he is an Aravant,
a perfectly awakened being.*

Dhammo ca desito niyyāniko upasāṃsiko paṇibbāniko sambodhagāmi sugatappavedito
*Purifying the way leading out of delusion, calming and directing to perfect peace,
and leading to enlightenment—this Way he has made known.*

Māyantaṃ dhammaṃ sūtvā evaṃ jānāma
Having heard the Teaching, we know this:

Jātipi dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha,

Maraṇampi dukkhaṃ

And death is dukkha;

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow, lamentation, pain, grief, and despair are dukkha;

Appiyehi sampayogo dukkho

Association with the disliked is dukkha;

Piyehi vippayogo dukkho

Separation from the liked is dukkha;

Yampicchāṃ na labhati tampi dukkhāṃ

Not attaining one's wishes is dukkha.

Sāṅkhittena pañcupādānakkhāṇḍhā dukkhā

In brief, the five focuses of the grasping mind are dukkha.

Seyyathidaṃ

These are as follows:

Rūpūpādānakkhāṇḍho

Identification with the body,

Vedanūpādānakkhāṇḍho

Identification with feeling,

Sāññūpādānakkhāṇḍho

Identification with perception,

Sāṅkhārūpādānakkhāṇḍho

Identification with mental formations,

Viññāṇūpādānakkhāṇḍho

Identification with consciousness.

Yesaṃ parinñāya

For the complete understanding of this,

Dharmāno so bhagavā

The Blessed One in his lifetime

Evaṃ bahulaṃ sāvake vīneti

Frequently instructed his disciples in just this way.

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā pavattati

In addition, he further instructed:

Rūpaṃ aṇiccaṃ
The body is impermanent,
 Vedanā aṇiccā
Feeling is impermanent,
 Sāññā aṇiccā
Perception is impermanent,
 Sāṅkhārā aṇiccā
Mental formations are impermanent,
 Viññāṇaṃ aṇiccaṃ
Consciousness is impermanent;
 Rūpaṃ anattā
The body is not-self,
 Vedanā anattā
Feeling is not-self,
 Sāññā anattā
Perception is not-self,
 Sāṅkhārā anattā
Mental formations are not-self,
 Viññāṇaṃ anattā
Consciousness is not-self;
 Sabbe saṅkhārā aṇiccā
All conditions are impermanent,
 Sabbe dhammā anattā ti
There is no self in the created or the uncreated.
 Te māyaṃ
All of us
 Otiṇṇāṃha-jātiyā jarāmarañena
Are bound by birth, ageing, and death,
 Sōkehi paridevehi dukkhehi domanassehi upāyāsehi
By sorrow, lamentation, pain, grief, and despair,
 Dukkhotiṇṇā dukkhaparetā
Bound by dukkha and obstructed by dukkha.
 Appevanāṃimassa kevalassa dukkhakkhandhassa antakiriya paññāyethā ti
Let us all aspire to complete freedom from suffering.
 Cīraparinibbutampītaṃ bhāgavāntaṃ saraṇaṃ gatā
The Blessed One, who long ago attained Parinibbāna, is our refuge.
 Dhāmmaṇca Saṅghaṇca
So too are the Dhāmma and the Saṅgha.
 Tassa bhāgavato sāsanaṃ yathāsati yathābalaṃ manasikaṛoma anupaṭipājjāma
Attentively we follow the pathway of that Blessed One, with all of our
mindfulness and strength.

Sā sā no paṭipatti

May then the cultivation of this practice

Imassa kevalassa dukkhakkhandhassa antakiriyaṃ samvattatu

Lead us to the end of every kind of suffering.

(An alternative version of the preceding section, chanted only by monks and nuns:)

Cirāparinibbutampi taṃ bhāgavantaṃ uddissa arahantaṃ sammāsambuddhaṃ

Remembering the Blessed One, the Noble Lord, and Perfectly Enlightened One,

who long ago attained Parinibbāna,

Saddhā agārasmā anagāriyaṃ pabbajitā

We have gone forth with faith from home to homelessness,

Tasmīṃ bhāgavati brahma-cariyaṃ caṛāma

And like the Blessed One, we practice the Holy Life,

Bhikkhūnaṃ¹ sikkhāsājjiva-samāpannā

Being fully equipped with the bhikkhus'² system of training.

Taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhandhassa antakiriyaṃ samvattatu

May this Holy Life lead us to the end of this whole mass of suffering.

(After a period of silent meditation, additional reflections may be chanted [see pages 25–41]. Then end with the chant below.)

CLOSING HOMAGE

(Arahaṃ) sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One—

Buddhaṃ bhāgavantaṃ abhivādemi

I render homage to the Buddha, the Blessed One.

(Bow.)

(Svākkhāto) bhāgavatā dhammo

The Teaching, so completely explained by him—

Dhammaṃ namassāmi

I bow to the Dhamma.

(Bow.)

(Supatipanno) bhāgavato sāvaśaṅgho

The Blessed One's disciples, who have practiced well—

Saṅghaṃ namāmi

I bow to the Saṅgha.

(Bow.)

¹ Nuns chant: Siladhārināṃ

² nuns'

PART TWO: REFLECTIONS AND RECOLLECTIONS

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REFLECTIONS ON SHARING BLESSINGS

(Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmase)

[Iminā puñṇakammena] upajjhāyā guṇuttarā
Ācariyūpakārā ca mātāpitā ca ñātākā
Suriyo candimā rājā guṇavantā narāpi ca
Brahma-mārā ca indā ca lokapālā ca devatā
Yamo mittā maṇussā ca majjhata verikāpi ca
Sabbhe sattā sukhī hontu puñṇāni pakātāni me
Sukhañca tividham dentu khippam pāpetha vomatam
Iminā puñṇakammena iminā uddissenā ca
Khippāham sulaḅhe ceva taṇhūpādāna-chedanam
Ye santāne hinā dhammā yāva nibbāṇato mamam
Nassantu sabbaḍā yeva yattha jāto bhava bhava
Ujucittam satipaṇṇā sallekho viriyamhinā
Mārā labhantu nokāsam kātuñca viriyesu me
Buddhādhipavaṇo nātho dhammo nātho varuttamo
Nātho paccekabuddho ca saṅgho nāthottaro mamam
Tesottamānubhāvena mārokāsam labhantu mā

(Now let us chant the verses of sharing and aspiration.)

Through the goodness that arises from my practice,
May my spiritual teachers and guides of great virtue,
My mother, my father, and my relatives,
The Sun and the Moon, and all virtuous leaders of the world,
May the highest gods and evil forces,
Celestial beings, guardian spirits of the Earth, and the Lord of Death,
May those who are friendly, indifferent, or hostile,
May all beings receive the blessings of my life.
May they soon attain the threefold bliss and realize the Deathless.
Through the goodness that arises from my practice,
And through this act of sharing,
May all desires and attachments quickly cease
And all harmful states of mind.
Until I realize Nibbāna,
In every kind of birth, may I have an upright mind,
With mindfulness and wisdom, austerity and vigor.
May the forces of delusion not take hold nor weaken my resolve.
The Buddha is my excellent refuge,
Unsurpassed is the protection of the Dhamma,
The Solitary Buddha is my noble Lord,
The Sangha is my supreme support.
Through the supreme power of all these,
May darkness and delusion be dispelled.

THE BUDDHA'S WORDS ON LOVING-KINDNESS

(Karaṇīya Mettā Sutta)

(Now let us chant the Buddha's words on loving-kindness.)

[This is what should be done]
By one who is skilled in goodness
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skillful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove,
Wishing: In gladness and in safety,
May all beings be at ease.
Whatever living beings there may be,
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small,
The seen and the unseen,
Those living near and far away,
Those born and to be born,
May all beings be at ease.
Let none deceive another
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,
Radiating kindness over the entire world:
Spreading upwards to the skies
And downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.

Whether standing or w[↓]alking, seated or l[↑]y[↓]ing down,
Free from d[↓]rowsiness,
One should s[↓]ustain this r[↓]e[↑]c[↓]ollection.
This is said t[↓]o b[↓]e the s[↑]ublime ab[↓]iding.
By not holding to f[↓]ixed views,
The p[↓]ure-h[↑]eart[↓]ed one, having clarity of v[↓]ision,
Being freed from all s[↑]ense-desires,
Is not b[↑]orn [↑]a[↓]gain into this world.

SUFFUSION WITH THE DIVINE ABIDINGS

(Hānda mayam caturappamaññā obhāsanam karomase)

[Mettā-saḥaḡaṭena] cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi
Tathā dutiyaṃ tathā tatiyaṃ tathā cātutthaṃ
Iti uddhamadho tiriyaṃ sabbādhī sabbattatāya
Sabbāvantam lokam mettā-saḥaḡaṭena cetasā
Vipulena mahaggātena appamāṇena aṇverena abyāpajjhena
phaṛiṭṭvā vihaṛaṭi

Karuṇā-saḥaḡaṭena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi
Tathā dutiyaṃ tathā tatiyaṃ tathā cātutthaṃ
Iti uddhamadho tiriyaṃ sabbādhī sabbattatāya
Sabbāvantam lokam karuṇā-saḥaḡaṭena cetasā
Vipulena mahaggātena appamāṇena aṇverena abyāpajjhena
phaṛiṭṭvā vihaṛaṭi

Muditā-saḥaḡaṭena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi
Tathā dutiyaṃ tathā tatiyaṃ tathā cātutthaṃ
Iti uddhamadho tiriyaṃ sabbādhī sabbattatāya
Sabbāvantam lokam muditā-saḥaḡaṭena cetasā
Vipulena mahaggātena appamāṇena aṇverena abyāpajjhena
phaṛiṭṭvā vihaṛaṭi

Upekkhā-saḥaḡaṭena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi
Tathā dutiyaṃ tathā tatiyaṃ tathā cātutthaṃ
Iti uddhamadho tiriyaṃ sabbādhī sabbattatāya
Sabbāvantam lokam upekkhā-saḥaḡaṭena cetasā
Vipulena mahaggātena appamāṇena aṇverena abyāpajjhena
phaṛiṭṭvā vihaṛaṭi ti

(Now let us make the Four Boundless Qualities shine forth.)

I will abide pervading one quarter with a mind imbued with loving-kindness;
likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a mind imbued
with loving-kindness;
abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with compassion;
likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a mind imbued
with compassion;
abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with gladness;
likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a mind imbued
with gladness;
abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with equanimity;
likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a mind imbued
with equanimity;
abundant, exalted, immeasurable, without hostility, and without ill-will.

THE HIGHEST BLESSINGS

(Maṅgala Sutta)

(Thus have I heard that the Blessed One)
Was staying at Sāvathī,
Residing at the Jeta's Grove
In Anāthapiṇḍika's park.
Then in the dark of the night, a radiant deva
Illuminated all Jeta's Grove.
She bowed down low before the Blessed One
Then standing to one side she said:

"Devas are concerned for happiness
And ever long for peace.
The same is true for humankind.
What then are the highest blessings?"

"Avoiding those of foolish ways,
Associating with the wise,
And honoring those worthy of honor.
These are the highest blessings.

"Living in places of suitable kinds,
With the fruits of past good deeds
And guided by the rightful way.
These are the highest blessings.

"Accomplished in learning and craftsman's skills,
With discipline, highly trained,
And speech that is true and pleasant to hear.
These are the highest blessings.

"Providing for mother and father's support
And cherishing family,
And ways of work that harm no being,
These are the highest blessings.

"Generosity and a righteous life,
Offering help to relatives and kin,
And acting in ways that leave no blame.
These are the highest blessings.

"Steadfast in restraint, and shunning evil ways,
Avoiding intoxicants that dull the mind,
And heedfulness in all things that arise.
These are the highest blessings.

“Respectfulness and of humble ways,
Contentment and gratitude,
And hearing the Dhamma frequently taught.
These are the highest blessings.

“Patience and willingness to accept one’s faults,
Seeing venerated seekers of the truth,
And sharing often the words of Dhamma.
These are the highest blessings.

“Ardent, committed to the Holy Life,
Seeing for oneself the Noble Truths
And the realization of Nibbāna.
These are the highest blessings.

“Although involved in worldly tasks,
Unshaken the mind remains
And beyond all sorrow, spotless, secure.
These are the highest blessings.

“They who live by following this path
Know victory wherever they go,
And every place for them is safe.
These are the highest blessings.”

REFLECTIONS ON UNIVERSAL WELL-BEING

(Hānda mayam brahmavihārapharaṇaṃ karomase)

[Ahāṃ sukhito hōmi], niddukkho hōmi, avero hōmi, abyāpajjho hōmi, anīgho hōmi,
sukhī attānaṃ parihārāmi.

Sabbe satta sukhitā hontu, sabbe satta averā hontu, sabbe satta abyāpajjhā hontu,
sabbe satta anīghā hontu, sabbe satta sukhi attānaṃ parihārantu.

Sabbe satta sabbadukkhā pamuccāntu.

Sabbe satta mā laddha-sāmpattito vigacchāntu.

Sabbe satta kammassakā kammādāyādā kammāyonī kammābandhū kammaṇṇisaṇṇā,
yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhāvissanti.

(Now let us chant the reflections on universal well-being.)

[May I abide in well-being], in freedom from affliction, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may I maintain well-being in myself.

May everyone abide in well-being, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may they maintain well-being in themselves.

May all beings be released from all suffering.

And may they not be parted from the good fortune they have attained.

When they act upon intention, all beings are the owners of their action and inherit its results. Their future is born from such action, companion to such action, and its results will be their home. All actions with intention, be they skillful or harmful, of such acts they will be the heirs.

REFLECTION ON THE FOUR REQUISITES

(Hānda mayaṃ taṅkhaṇika-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe)

[Paṭisaṅkhā] yoniso cīvaṛaṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makaṣa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva hirīkopina-paṭicchādanatthaṃ.

Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only for the sake of modesty.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, neva dāṇāya, na maḍāya, na maṇḍanāya, na vibhūsaṇāya, yāvadeva imassa kāyassa ṭhītiyā, yāpaṇāya, vihiṃsūparāṭiyā, brahmachariyānuggahāya, iti purāṇaṇca vedānaṃ paṭihaṅkhāmi, navaṇca vedānaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā ti.

Wisely reflecting, I use almsfood: not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, “I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.”

Paṭisaṅkhā yoniso senāsaṇaṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makaṣa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva utuparissaya vīnodanaṃ paṭisaṅgānārāmatthaṃ.

Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi, yāvadeva uppānānaṃ veyyābādhikānaṃ vedānānaṃ paṭighātāya, abyāpajja-pāramatāyā ti.

Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.

REFLECTION ON THE THIRTY-TWO PARTS

(Hānda mayam dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe)

[Ayaṃ kho] me kāyo uddhaṃ pādatalā adho kesamatthakā taṇṇapariyanto pūro
nānappaṇāsaṃ āsūcino

This, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.

Atthi imasmim kāye	<i>In this body there are:</i>
kesā	<i>hair of the head</i>
lomā	<i>hair of the body</i>
nakhā	<i>nails</i>
dantā	<i>teeth</i>
taco	<i>skin</i>
maṃsaṃ	<i>flesh</i>
nahārū	<i>sinews</i>
aṭṭhī	<i>bones</i>
aṭṭhimiñjaṃ	<i>bone marrow</i>
vakkaṃ	<i>kidneys</i>
hadayaṃ	<i>heart</i>
yakanaṃ	<i>liver</i>
kilomakaṃ	<i>membranes</i>
pihakaṃ	<i>spleen</i>
papphāsaṃ	<i>lungs</i>
antaṃ	<i>bowels</i>
antaṇṇaṃ	<i>entrails</i>
udariyaṃ	<i>undigested food</i>
karisaṃ	<i>excrement</i>
pittaṃ	<i>bile</i>
semhaṃ	<i>phlegm</i>
pubbo	<i>pus</i>
lohitaṃ	<i>blood</i>
sedo	<i>sweat</i>
medo	<i>fat</i>
assu	<i>tears</i>
vasā	<i>grease</i>
kheḷo	<i>spittle</i>
siṅghāṇikā	<i>mucus</i>
lasikā	<i>oil of the joints</i>
muttaṃ	<i>urine</i>
maṭṭhaḷuṅgaṃ ti	<i>brain.</i>

Evam ayaṃ me kāyo uddhaṃ pādāṭalā adho kesamatthakā taṇḍapariyanto pūro
nānappaḥāraṇaṃ āsūcinō

*This, then, which is my body, from the soles of the feet up, and down from the crown of
the head, is a sealed bag of skin filled with unattractive things.*

FIVE SUBJECTS FOR FREQUENT RECOLLECTION

(Hānda mayam abhin̐ha-paccavekkhaṇa-pāṭham bhaṇāmase)

[Jarā-dhammomhi] jaram aṇatīto¹

I am of the nature to age, I have not gone beyond ageing.

Byādhi-dhammomhi byādhiṃ aṇatīto²

I am of the nature to sicken, I have not gone beyond sickness.

Marāṇa-dhammomhi maraṇam aṇatīto³

I am of the nature to die, I have not gone beyond dying.

Sabbhehi me piyehi maṇāpehi nānābhāvo viṇābhāvo

All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

Kammasaṅkamhi⁴ kammādāyādo⁵ kammaṇi kammaṇandhu kamma-paṭisaṇano.⁶

Yaṃ kammaṃ kaṛissāmi kalyāṇam vā pāpakaṃ vā tassa dāyādo⁷ bhaviṇissāmi
I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, for good or for ill, of that I will be the heir.

Evaṃ amhehi abhin̐ham paccavekkhitabbam

Thus we should frequently recollect.

¹ Women chant aṇatītā.

² Women chant aṇatītā.

³ Women chant aṇatītā.

⁴ Women chant Kammasaṅkāmhi.

⁵ Women chant kammādāyādā.

⁶ Women chant paṭisaṇanā.

⁷ Women chant dāyādā.

TEN SUBJECTS FOR FREQUENT RECOLLECTION BY ONE WHO HAS GONE FORTH

(Hānda mayamaṃ pabbajita-abhiṇha-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe)

[Dasa ime bhikkhave] dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. Kaṭame dasa?
Bhikkhus, there are ten dhammas which should be reflected upon again and again by one who has gone forth. What are these ten?

‘Vevanṇiyamhi ajjhūpagato’ ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
“I am no longer living according to worldly aims and values.” This should be reflected upon again and again by one who has gone forth.

‘Parapaṭibaddhā me jīvīkā’ ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
“My very life is sustained through the gifts of others.” This should be reflected upon again and again by one who has gone forth.

‘Añño me ākappo karaṇīyo’ ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
“I should strive to abandon my former habits.” This should be reflected upon again and again by one who has gone forth.

‘Kacci nu kho me attā silāto na upavadatī’ ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
“Does regret over my conduct arise in my mind?” This should be reflected upon again and again by one who has gone forth.

‘Kacci nu kho maṃ anuvicca viññū sabrahmacārī silāto na upavadantī’ ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
“Could my spiritual companions find fault with my conduct?” This should be reflected upon again and again by one who has gone forth.

‘Sabbhehi me piyehi maṇāpehi nānābhāvo viñābhāvo’ ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
“All that is mine, beloved and pleasing, will become otherwise, will become separated from me.” This should be reflected upon again and again by one who has gone forth.

‘Kammassakomhi kammādāyādo kammaṇi kammaṇandhu kammaṇapaṭisaṇaṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpaṃ vā, tassa dāyādo bhaviṣṣāmi’ ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
“I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.” This should be reflected upon again and again by one who has gone forth.

‘Kathambhūtassa me rattindiyā vītipātanti’ ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
“The days and nights are relentlessly passing; how well am I spending my time?” This should be reflected upon again and again by one who has gone forth.

‘Kacci nu kho haṃ suññāgāre abhiramāmi’ ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
“Do I delight in solitude or not?” This should be reflected upon again and again by one who has gone forth.

‘Atthi nu kho me uttari-mānussa-dhammā alamariya-ñāṇa-dassana-viseso adhigato, sohaṃ pacchime kāle saḥbrahmacārihi puṭṭho na maṅku bhavissāmi’ ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

“Has my practice borne fruit with freedom or insight so that at the end of my life I need not feel ashamed when questioned by my spiritual companions?” This should be reflected upon again and again by one who has gone forth.

Ime kho bhikkhāve daṣa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā ti.
Bhikkhus, these are the ten dhammas to be reflected upon again and again by one who has gone forth.

PART THREE: SUTTAS

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THE DISCOURSE ON SETTING IN MOTION THE WHEEL OF DHAMMA

(Solo Introduction:)

This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment.

Here is the perfect turning of the incomparable wheel of Truth, inestimable wherever it is expounded in the world.

Disclosed here are two extremes, and the Middle Way, with the Four Noble Truths and the purified knowledge and vision pointed out by the Lord of Dhamma.

Let us chant together this Sutta proclaiming the supreme, independent enlightenment that is widely renowned as “The Turning of the Wheel of the Dhamma.”

Thus have I heard: Once when the Blessed One was staying in the deer sanctuary at Isipatana, near Benares, he spoke to the group of five bhikkhus:

“These two extremes, bhikkhus, should not be followed by one who has gone forth: sensual indulgence, which is low, coarse, vulgar, ignoble, and unprofitable; and self-torture, which is painful, ignoble, and unprofitable.

“Bhikkhus, by avoiding these two extremes, the Tathāgata has realized the Middle Way, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna.

“And what, bhikkhus, is the Middle Way realized by the Tathāgata, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna?

“It is just this Noble Eightfold Path, namely:

“Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“Truly, bhikkhus, this Middle Way understood by the Tathāgata produces vision, produces knowledge, and leads to calm, penetration, enlightenment, to Nibbāna.

“This, bhikkhus, is the Noble Truth of dukkha:

“Birth is dukkha, ageing is dukkha, death is dukkha, grief, lamentation, pain, sorrow and despair are dukkha, association with the disliked is dukkha, separation from the liked is dukkha, not to get what one wants is dukkha. In brief, clinging to the five khandhas is dukkha.

DHAMMACAKKAPPAVATTANA SUTTA

(Solo Introduction:)

Anuttaram abhisambodhiṃ sambujjhivā Tathāgato
Pathamam yaṃ adesesi Dhammacakkaṃ anuttaram

Sammadeva pavattento loke appativattiyam
Yatthākkhātā ubho antā paṭipatti ca majjhimā

Catūsvāriyasaccesu visuddham nāṇadassanam
Desitam dhammarājena sammāsambodhikittanam

Nāmena vissutam suttaṃ Dhammacakkappavattanam
Veyyākaraṇapāthena saṅgītantam bhaṇāma se.

(Evaṃ me sutam:)

Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Dve me, bhikkhave, antā pabbajitena na sevitabbā: yo cāyaṃ kāmesu kāmasukhallikānuyogo; hīno, gammo, pothujjaniko, anariyo, anattasañhito; yo cāyaṃ attakilam-athānuyogo; dukkho, anariyo, anattasañhito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, nāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ:

Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhī.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, soka-parideva-dukkha-domanassupāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandā dukkhā.

“This, bhikkhus, is the Noble Truth of the cause of dukkha:

“The craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there; namely, craving for sense pleasure, craving for existence, and craving for annihilation.

“This, bhikkhus, is the Noble Truth of the cessation of dukkha:

“The complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it.

“This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha:

“Only this Noble Eightfold Path; namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“With the thought, ‘This is the Noble Truth of dukkha,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This is the Noble Truth of dukkha, and this dukkha has to be understood,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This is the Noble Truth of dukkha, and this dukkha has been understood,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This is the Noble Truth of the cause of dukkha,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This is the Noble Truth of the cause of dukkha, and this cause of dukkha has to be abandoned,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This is the Noble Truth of the cause of dukkha, and this cause of dukkha has been abandoned,’ there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This is the Noble Truth of the cessation of dukkha,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has to be realized,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has been realized,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

Idaṃ kho pana, bhikkhave, dukkhasamudayo ariyasaccaṃ:

Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī seyyathidaṃ:
kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodho ariyasaccaṃ:

Yo tassā yeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ:

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ: Sammā-diṭṭhi, sammā-saṅkappo,
sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati,
sammā-samādhī.

(Idaṃ dukkhaṃ) ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyanti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātanti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.

Idaṃ dukkhasamudayo ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhasamudayo, ariyasaccaṃ pahātabbanti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhasamudayo, ariyasaccaṃ pahīnanti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.

Idaṃ dukkhanirodho ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikātabbanti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikatanti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.

“With the thought, ‘This is the Noble Truth of the way leading to the cessation of dukkha,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This Noble Truth of the way leading to the cessation of dukkha has to be developed,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

“With the thought, ‘This Noble Truth of the way leading to the cessation of dukkha has been developed,’ there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

“So long, bhikkhus, as my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was not fully clear to me, I did not declare to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, the realization of incomparable, perfect enlightenment.

“But when, bhikkhus, my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was fully clear to me, I declared to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, that I understood incomparable, perfect enlightenment.

“Knowledge and vision arose: ‘Unshakeable is my deliverance; this is the last birth, there will be no more renewal of being.’”

Thus spoke the Blessed One. Glad at heart, the group of five bhikkhus approved of the words of the Blessed One.

As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Koṇḍañña and he knew: “Everything that has the nature to arise has the nature to cease.”

When the Blessed One had set in motion the Wheel of Dhamma, the Earthbound devas proclaimed with one voice, “The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.”

Having heard what the Earthbound devas said, the devas of the Four Great Kings proclaimed with one voice. . . .

Having heard what the devas of the Four Great Kings said, the devas of the Thirty-three proclaimed with one voice. . . .

Having heard what the devas of the Thirty-three said, the Yāma devas proclaimed with one voice. . . .

Having heard what the Yāma devas said, the Devas of Delight proclaimed with one voice. . . .

Having heard what the Devas of Delight said, the Devas Who Delight in Creating, proclaimed with one voice. . . .

Idaṃ dukkhanirodhagāminī patipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodhagāminī patipadā ariyasaccaṃ bhāvetabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho panidaṃ dukkhanirodhagāminī patipadā ariyasaccaṃ bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

(Yāva kīvaṇca me), bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

Ñāṇaṇca pana me dassanaṃ udapādi, “Akuppā me vimutti ayamantimā jāti, natthidāni punabbhavo” ti.

Idaṃ avoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhāgavato bhāsitaṃ abhinandaṃ.

Imasmiṇca pana veyyākaraṇasmiṃ bhaññaṃāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi: “Yaṅkinci samudayadhammaṃ sabbantaṃ nirodhadhammaṃ” ti.

(Pavattite ca Bhagavatā) Dhammacakke bhumma devā saddamanussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin” ti.

Bhummaṇaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā saddamanussāvesuṃ. . . .

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddamanussāvesuṃ. . . .

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanussāvesuṃ. . . .

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ. . . .

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī devā saddamanussāvesuṃ. . . .

Having heard what the Devas Who Delight in Creating said, the Devas Who Delight in the Creations of Others proclaimed with one voice. . . .

Having heard what the Devas Who Delight in the Creations of Others said, the Brahma gods proclaimed in one voice, “The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.”

Thus in a moment, an instant, a flash, word of the Setting in Motion of the Wheel of Dhamma went forth up to the Brahma world, and the ten-thousandfold universal system trembled and quaked and shook, and a boundless, sublime radiance surpassing the power of devas appeared on earth.

Then the Blessed One made the utterance, “Truly, Koṇḍañña has understood, Koṇḍañña has understood!”

Thus it was that the Venerable Koṇḍañña got the name Aññākoṇḍañña: “Koṇḍañña Who Understands.”

Thus Ends the Discourse on Setting in Motion the Wheel of Dhamma.

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmitavasavattī devā
saddamanussāvesuṃ. . .

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, Brahmakāyikā devā
saddamanussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ
Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmin” ti.

Itiha tena khaṇena, tena muhuttana, yāva brahmalokā saddo abbhuggacchi. Ayaṇca
dasasahassī lokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca oḷāro obhāso
loke pāturahosi atikkammeva devānaṃ devānubhāvaṃ.

Atha kho Bhagavā udānaṃ udānesi: “Aññāsi vata bho Koṇḍañño, aññāsi vata bho
Koṇḍañño” ti.

Itihidaṃ āyasmato Koṇḍaññassa Aññākoṇḍañño tveva nāmaṃ ahosi ti.

Dhammacakkappavattana Suttaṃ niṭṭhitaṃ

THE DISCOURSE ON THE CHARACTERISTIC OF NOT-SELF

(Solo Introduction:)

All beings should take pains to understand the characteristic of anattā, not-self, which provides matchless deliverance from self-belief and self-perception,

As taught by the supreme Buddha. *This teaching is given so that those who meditate on* experienceable realities may arrive at perfect comprehension;

It is for the development of perfect understanding of these phenomena, And for the investigation of all defiled mind-moments.

The consequence of this practice is total deliverance, so, desirous of bringing this teaching forth with its great benefit, let us now recite this Sutta.

Thus have I heard: At one time the Blessed One was dwelling at Benares in the deer park. There he addressed the group of five bhikkhus:

“Form, bhikkhus, is not-self. If, bhikkhus, form were self, then form would not lead to affliction, and one might be able to say in regard to form, ‘Let my form be thus, let my form not be thus.’ But since, bhikkhus, form is not-self, form therefore leads to affliction, and one is not able to say in regard to form, ‘Let my form be thus, let my form not be thus.’

“Feeling is not-self. If, bhikkhus, feeling were self, feeling would not lead to affliction, and one might be able to say in regard to feeling, ‘Let my feeling be thus, let my feeling not be thus.’ But since, bhikkhus, feeling is not-self, feeling therefore leads to affliction, and one is not able to say in regard to feeling, ‘Let my feeling be thus, let my feeling not be thus.’

“Perception is not-self. If, bhikkhus, perception were self, perception would not lead to affliction, and one might be able to say in regard to perception, ‘Let my perception be thus, let my perception not be thus.’ But since, bhikkhus, perception is not-self, perception therefore leads to affliction, and one is not able to say in regard to perception, ‘Let my perception be thus, let my perception not be thus.’

“Mental formations are not-self. If, bhikkhus, mental formations were self, mental formations would not lead to affliction, and one might be able to say in regard to mental formations, ‘Let my mental formations be thus, let my mental formations not be thus.’ But since, bhikkhus, mental formations are not-self, mental formations therefore lead to affliction, and one is not able to say in regard to mental formations, ‘Let my mental formations be thus, let my mental formations not be thus.’

ANATTALAKKHAṆA SUTTA

(Solo Introduction:)

Yantaṃ sattehi dukkheṇa ñeyyaṃ anattalakkhaṇaṃ
Attavādattasaññānaṃ sammadeva vimocanaṃ

Sambuddho taṃ pakāsesi diṭṭhasaccāna yoginaṃ
Uttariṃ paṭivedhāya bhāvetuṃ ñāṇamuttamaṃ

Yantesaṃ diṭṭhadhammānaṃ ñāṇenupaparikkhataṃ
Sabbāsavehi cittāni vimuccimṣu asesato

Tathā ñāṇānussāreṇa sāsanaṃ kātumicchataṃ
Sādhūnaṃ atthasiddhatthaṃ taṃ suttantaṃ bhaṇāma se

(Evaṃ me suttaṃ:)

Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā, rūpaṇca hidaṃ bhikkhave attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe, “Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi” ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe, “Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi” ti.

Vedanā anattā, vedanā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya, “Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi” ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya, “Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi” ti.

Saññā anattā, saññā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhetha ca saññāya, “Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣi” ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya, “Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣi” ti.

Saṅkhārā anattā, saṅkhārā ca hidaṃ bhikkhave attā abhavissamṣu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha ca saṅkhāresu, “Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun” ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu “Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun” ti.

“Consciousness is not-self. If, bhikkhus, consciousness were self, consciousness would not lead to affliction, and one might be able to say in regard to consciousness, ‘Let my consciousness be thus, let my consciousness not be thus.’ But since, bhikkhus, consciousness is not-self, consciousness therefore leads to affliction, and one is not able to say in regard to consciousness, ‘Let my consciousness be thus, let my consciousness not be thus.’

“What do you think about this, bhikkhus? Is form permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”

“It is not, Lord.”

“What do you think about this, bhikkhus? Is feeling permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”

“It is not, Lord.”

“What do you think about this, bhikkhus? Is perception permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”

“It is not, Lord.”

“What do you think about this, bhikkhus? Are mental formations permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”

“It is not, Lord.”

“What do you think about this, bhikkhus? Is consciousness permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?”

“Painful, Lord.”

Viññāṇaṃ anattā, viññāṇaṃca idaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe “Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī” ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe, “Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī” ti.

(Taṃ kiṃ maññatha bhikkhave), rūpaṃ niccaṃ vā aniccaṃ vāti?

Aniccaṃ bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ
“Etaṃ mama, esohamasmi, eso me attā” ti?

No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vāti?

Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ
“Etaṃ mama, esohamasmi, eso me attā” ti?

No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vāti?

Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ
“Etaṃ mama, esohamasmi, eso me attā” ti?

No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vāti?

Aniccā bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ
“Etaṃ mama, esohamasmi, eso me attā” ti?

No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vāti?

Aniccaṃ bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti?

Dukkhaṃ bhante.

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, I am this, this is my self?’”

“It is not, Lord.”

“Wherefore, bhikkhus, whatever form there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all form should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Whatever feeling there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Whatever perception there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all perception should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Whatever mental formations there are, past, future, present, internal or external, gross or subtle, inferior or superior, whether they are far or near, all mental formations should, by means of right wisdom, be seen as they really are, thus: ‘This is not mine, I am not this, this is not my self.’

“Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: ‘This is not mine, I am not this, this is not my self.’

“Seeing in this way, bhikkhus, the wise noble disciple becomes disenchanted with form, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with mental formations, becomes disenchanted with consciousness. Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: ‘It is liberated,’ and they know: ‘Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.’”

Thus spoke the Blessed One. Delighted, the group of five bhikkhus rejoiced in what the Lord had said. Moreover, while this discourse was being delivered, the minds of the five bhikkhus were freed from the defilements, through clinging no more.

Thus Ends the Discourse on the Characteristic of Not-Self.

Yam panāniccam dukkham viparināma-dhammam, kalam nu tam samanupassitum
“Etaṃ mama, esohamasmi, eso me attā” ti?

No hetam bhante.

(Tasmā tiha bhikkhave) yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā
bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yandūre santike vā,
sabbaṃ rūpaṃ “Netam mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā
vā hīnā vā paṇitā vā yā dūre santike vā, sabbā vedanā “Netam mama, nesohamasmi, na
me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā
hīnā vā paṇitā vā yā dūre santike vā, sabbā saññā “Netam mama, nesohamasmi, na me
so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā
sukhumā vā hīnā vā paṇitā vā ye dūre santike vā, sabbe saṅkhārā “Netam mama,
nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṅkiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā
sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yandūre santike vā, sabbaṃ viññāṇaṃ “Netam
mama, nesohamasmi, na me so attā” ti evametaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

(Evaṃ passaṃ) bhikkhave sutvā ariyasāvako rūpasmim pi nibbindati, vedanāya pi
nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati,
nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ “Vimuttam” iti ñāṇaṃ hoti, “Khīṇā
jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā” ti pajānāti ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinandum. Imasmiṃca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ
bhikkhūnaṃ anupādāya āsavehi cittāni vimuccisūti.

Anattalakkaṇa Suttaṃ niṭṭhitam

THE FIRE SERMON

(Solo Introduction:)

With his skill in training the trainable,
The All-transcendent Buddha, lucid speaker, teacher of the highest knowledge,

He who expounds to the people the Dhamma and Vinaya that is fitting and
worthy,
Teaching with this wonderful parable about fire, meditators of the highest skill,

He has liberated those who listen with the liberation that is utterly complete,
Through true investigation, with wisdom and attention.

Let us now recite this Sutta which describes the characteristics of dukkha.

Thus have I heard: At one time the Blessed One was staying near Gayā at Gayā Head together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?

“The eye, bhikkhus, is burning, forms are burning, eye consciousness is burning, eye contact is burning, the feeling that arises from eye contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

“The ear is burning, sounds are burning, ear consciousness is burning, ear contact is burning, the feeling that arises from ear contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

“The nose is burning, odors are burning, nose consciousness is burning, nose contact is burning, the feeling that arises from nose contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

“The tongue is burning, tastes are burning, tongue consciousness is burning, tongue contact is burning, the feeling that arises from tongue contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

“The body is burning, tangible objects are burning, body consciousness is burning, body contact is burning, the feeling that arises from body contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

ĀDITTAPARIYĀYA SUTTA

(Solo Introduction:)

Veneyyadamanopāye sabbaso pāramiṃ gato
Amoghavacano Buddho abhiññāyānusāsako

Ciṇṇānurūpato cāpi dhammena vinayaṃ pajāṃ
Ciṇṇāggipāricariyānaṃ sambojjhārahayoginaṃ

Yamādittapariyāyaṃ desayanto manoharaṃ
Te sotāro vimocesi asekkhāya vimuttiyā

Tathevopaparikkhāya viññūṇaṃ sotumicchataṃ
Dukkhatālakkhaṇopāyaṃ taṃ suttantaṃ bhaṇāma se.

(Evaṃ me sutāṃ:)

Ekam samayaṃ Bhagavā Gayāyaṃ viharati Gayāsise saddhiṃ bhikkhusahassena.
Tatra kho Bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ?

Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuvīññāṇaṃ ādittaṃ,
cakkhusamphasso āditto, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ
rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ, sotasamphasso āditto, yampidaṃ
sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā
jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ, ghānasamphasso āditto,
yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā
mohagginā, ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto, yampidaṃ
jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā,
ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ, kāyasamphasso āditto,
yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā
mohagginā, ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittanti vadāmi.

“The mind is burning, mental states are burning, mind consciousness is burning, mind contact is burning, the feeling that arises through mind contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

“Seeing thus, bhikkhus, the wise noble disciple becomes disenchanted with the eye and disenchanted with forms, disenchanted with eye consciousness, disenchanted with eye contact, and the feeling that arises from eye contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the ear, disenchanted with sounds, disenchanted with ear consciousness, disenchanted with ear contact, and the feeling that arises from ear contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the nose, disenchanted with odors, disenchanted with nose consciousness, disenchanted with nose contact, and the feeling that arises from nose contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the tongue, disenchanted with tastes, disenchanted with tongue consciousness, disenchanted with tongue contact, and the feeling that arises from tongue contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the body, disenchanted with tangible objects, disenchanted with body consciousness, disenchanted with body contact, and the feeling that arises from body contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“They become disenchanted with the mind, disenchanted with mental states, disenchanted with mind consciousness, disenchanted with mind contact, and the feeling that arises from mind contact—whether it is pleasant, painful, or neutral—that too they become disenchanted with.

“Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: ‘It is liberated,’ and they know: ‘Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.’”

Thus spoke the Blessed One; delighted, the bhikkhus rejoiced in what the Lord had said. Moreover, while this discourse was being uttered, the minds of those thousand bhikkhus were freed from the defilements, without any further attachment.

Thus Ends the Fire Sermon.

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ. Kena ādittaṃ? Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

(Evaṃ passaṃ) bhikkhave sutvā ariyasāvako cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Sotasmiṃ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Ghānasmiṃ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Kāyasmiṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Manasmiṃ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ ‘Vimuttam’ iti ñāṇaṃ hoti, ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānātīti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandunṃ. Imasmiṃca pana veyyākaraṇasmiṃ bhañṇamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccisūti.

Ādittapariyāya Suttaṃ niṭṭhitaṃ

THE TWENTY-EIGHT BUDDHAS' PROTECTION

(Solo Introduction:)

We will now recite the discourse given by the Great Hero (the Buddha)
As a protection for virtue-loving human beings

Against harm from all evil-doing, malevolent nonhumans
Who are displeased with the Buddha's Teachings.

Homage to all Buddhas, the mighty who have arisen:
Taṇhaṅkara, the great hero, Medhaṅkara, the renowned,
Saraṇaṅkara, who guarded the world, Dīpaṅkara, the light-bearer,
Koṇḍañña, liberator of people, Maṅgala, great leader of people,
Sumana, kindly and wise, Revata, increaser of joy,
Sobhita, perfected in virtues, Anomadassī, greatest of beings,
Paduma, illuminer of the world, Narāda, true charioteer,
Padumuttara, most excellent of beings, Sumedha, the unequalled one,
Sujāta, summit of the world, Piyadassī, great leader of men,
Atthadassī, the compassionate, Dhammadassī, destroyer of darkness,
Siddhattha, unequalled in the world, and Tissa, speaker of Truth,
Phussa, bestower of blessings, Vipassī, the incomparable,
Sikhī, the bliss-bestowing teacher, Vessabhū, giver of happiness,
Kakusandha, the caravan leader, Koṇāgamana, abandoner of ills,
Kassapa, perfect in glory, Gotama, chief of the Sakyans.

These and all self-enlightened Buddhas are also peerless ones,
All the Buddhas together, all of mighty power,
All endowed with the Ten Powers, attained to highest knowledge,
All of these are accorded the supreme place of leadership.
They roar the lion's roar with confidence among their followers,
They observe with the divine eye, unhindered, all the world.
The leaders endowed with the eighteen kinds of Buddha-Dhamma,
The thirty-two major and eighty minor marks of a great being,
Shining with fathom-wide haloes, all these elephant-like sages,
All these omniscient Buddhas, conquerors free of corruption,
Of mighty brilliance, mighty power, of mighty wisdom, mighty strength,
Of mighty compassion and wisdom, bearing bliss to all,
Islands, guardians and supports, shelters and caves for all beings,
Resorts, kinsmen and comforters, benevolent givers of refuge,
These are all the final resting place for the world with its deities.

ĀṬĀNĀṬIYA PARITTA

(Solo Introduction:)

Appasannehi nāthassa sāsane sādhusammate
Amanussehi caṇḍehi sadā kibbisakāribhi

Parisānañca-tassannam-ahiṃsāya ca guttiyā,
Yandesesi mahāvīro parittantam bhaṇāma se.

(Namo me sabbabuddhānaṃ), uppannānaṃ Mahesinaṃ,
Taṇhaṅkaro mahāvīro, Medhaṅkaro mahāyaso,
Saraṇaṅkaro lokahito, Dīpaṅkaro jutindharo,
Koṇḍañño janapāmokkho, Maṅgalo purisāsabho,
Sumano sumano dhīro, Revato rativaḍḍhano,
Sobhito guṇasampanno, Anomadassī januttamo,
Padumo lokapajjoto, Nārado varasārathī,
Padumuttaro sattasāro, Sumedho appaṭipuggalo,
Sujāto sabbalokaggo, Piyadassī narāsabho,
Atthadassī kāruṇiko, Dhammadassī tamonudo,
Siddhattho asamo loka, Tisso ca vadantaṃ varo,
Phusso ca varado Buddho, Vipassī ca anūpamo,
Sikhī sabbahito satthā, Vessabhū sukhadāyako,
Kakusandho satthavāho, Koṇāgamano raṇaṇjaho,
Kassapo sirisampanno, Gotamo sakyapuṅgavo.

Ete caññe ca sambuddhā anekasatakoṭayo
Sabbe Buddhā asamasamā, sabbe Buddhā mahiddhikā
Sabbe dasabalūpetā vesārajehupāgatā
Sabbe te paṭijānanti āsabhaṇṭhānamuttamaṃ
Sihanādaṃ nadantete parisāsu visāradā
Brahmacakkaṃ pavattenti loka appaṭivattiyaṃ
Upetā Buddhadhammehi aṭṭhārasahi nāyakā
Dvattiṃsa-lakkhaṇūpetā-sītyānubyañjanādhara
Byāmapabbhāya suppabhā sabbe te muṇikuṇjarā
Buddhā sabbaññuno ete sabbe khīṇāsavā jinā
Mahappabhā mahātejā mahāpaññā mahabbalā
Mahākāruṇikā dhīrā sabbesānaṃ sukhāvahā
Dīpā nāthā paṭiṭṭhā ca tāṇā leṇā ca pāṇinaṃ
Gatī bandhū mahassāsā saraṇā ca hitesino
Sadevakassa lokassa sabbe ete parāyanā

With my head at their feet I salute these greatest of humans.
With both speech and thought I venerate those Tathāgatas,
Whether lying down, seated or standing, or walking anywhere.
May they ever guard your happiness, the Buddhas, bringers of peace,
And may you, guarded by them, at peace, freed from all fear,
Released from all illness, safe from all torments,
Having transcended hatred, may you gain cessation.

By the power of their truth, their virtue and love,
May they protect and guard you in health and happiness.
In the Eastern quarter are beings of great power,
May they protect and guard you in health and happiness.
In the Southern quarter are deities of great power,
May they protect and guard you in health and happiness.
In the Western quarter are dragons of great power,
May they protect and guard you in health and happiness.
In the Northern quarter are spirits of great power,
May they protect and guard you in health and happiness.
In the East is Dhataratṭha, in the South is Virūhaka,
In the West is Virūpakkha, Kuvera rules the North.
These Four Mighty Kings, far-famed guardians of the world,
May they all be your protectors in health and happiness.
Sky-dwelling and earth-dwelling gods and dragons of great power,
May they all be your protectors in health and happiness.

For me there is no other refuge, the Buddha is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.
For me there is no other refuge, the Dhamma is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.
For me there is no other refuge, the Sangha is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.

Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Buddha, therefore may you be blessed.
Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Dhamma, therefore may you be blessed.
Whatever jewel may be found in the world, however splendid,
There is no jewel equal to the Sangha, therefore may you be blessed.

Tesāhaṃ sirasā pāde vandāmi purisuttame
Vacasā manasā ceva vandāmete Tathāgate
Sayane āsane tḥāne gamane cāpi sabbadā
Sadā sukhena rakkhantu Buddhā santikarā tuvaṃ
Tehi tvaṃ rakkhito santo mutto sabbabhayena ca
Sabba-rogaṇimutto sabba-santāpavajjito
Sabba-veramatikkanto nibbuto ca tvaṃ bhava

Tesaṃ saccena sīlena khantimettābalena ca
Tepi tumhe¹ anurakkhantu ārogyena sukhena ca
Purattimasmiṃ disābhāge santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca
Dakkhiṇasmiṃ disābhāge santi devā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca
Pacchimasmiṃ disābhāge santi nāgā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca
Uttarasmiṃ disābhāge santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca
Purimadisam Dhataratṭho, dakkhiṇena Viruḷhako
Pacchimena Virūpakkho, Kuvero uttaram disam
Cattāro te mahārājā lokapālā yasassino
Tepi tumhe anurakkhantu ārogyena sukhena ca
Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca

Natthi me saraṇaṃ aññaṃ Buddho me saraṇaṃ varam
Etena saccavajjena hotu te jayamaṅgalaṃ
Natthi me saraṇaṃ aññaṃ Dhammo me saraṇaṃ varam
Etena saccavajjena hotu te jayamaṅgalaṃ
Natthi me saraṇaṃ aññaṃ Saṅgho me saraṇaṃ varam
Etena saccavajjena hotu te jayamaṅgalaṃ

Yaṅkiñci ratanaṃ loke vijjati vividhaṃ puthu
Ratanaṃ Buddhasamaṃ natthi tasmā sotthi bhavantu te
Yaṅkiñci ratanaṃ loke vijjati vividhaṃ puthu
Ratanaṃ Dhammasamaṃ natthi tasmā sotthi bhavantu te
Yaṅkiñci ratanaṃ loke vijjati vividhaṃ puthu
Ratanaṃ Saṅghasamaṃ natthi tasmā sotthi bhavantu te

¹ *If chanting for oneself, change tumhe to amhe here and in the lines below.*

If you venerate the Buddha jewel, the supreme, excellent protection,
Which benefits gods and humans, then in safety, by the Buddha's power,
All dangers will be prevented, your sorrows will pass away.

If you venerate the Dhamma jewel, the supreme, excellent protection,
Which calms all fevered states, then in safety, by the Dhamma's power,
All dangers will be prevented, your fears will pass away.

If you venerate the Sangha jewel, the supreme, excellent protection,
Worthy of gifts and hospitality, then in safety, by the Sangha's power,
All dangers will be prevented, your sicknesses will pass away.

May all calamities be avoided, may all illness pass away,
May no dangers threaten you, may you be happy and long-lived,
Greeted kindly and welcome everywhere.
May four things accrue to you: long life, beauty, bliss, and strength.

Thus Ends the Twenty-Eight Buddhas' Protection.

Sakkatvā Buddharatanam osatham uttamam varam
Hitam devamanussānam Buddhatejena sotthinā
Nassantupaddavā sabbe dukkhā vūpasamentu te
Sakkatvā Dhammaratanam osatham uttamam varam
Pariḷāhūpasamanam Dhammatejena sotthinā
Nassantupaddavā sabbe bhayā vūpasamentu te
Sakkatvā Saṅgharatanam osatham uttamam varam
Āhuneyyam pāhuneyyam Saṅghatejena sotthinā
Nassantupaddavā sabbe rogā vūpasamentu te

Sabbītiyo vivajjantu sabbarogo vinassatu
Mā te bhavat-vantarāyo sukhī dīghāyuko bhava
Abhivādanasīlissa niccam vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukham balaṃ

Ātānāṭiya Parittam niṭṭhitam

PART FOUR: FORMAL REQUESTS

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REQUESTING A DHAMMA TALK

(After bowing three times, with hands joined in añjali, recite the following:)

Brahmā ca lokādhīpati sahaṃpati
Katañjali anādhivaraṃ ayācatha
Santidha sattappaṇajakkha-jātikā
Desetu dhammaṃ anukampimaṃ paṇaṃ

(Bow three times again.)

*The Brahma god Sahampati, Lord of the world,
With palms joined in reverence, requested a favor:
“Beings are here with but little dust in their eyes,
Pray, teach the Dhamma out of compassion for them.”*

ACKNOWLEDGING THE TEACHING

One person: Hānda mayaṃ dhammakathāya sādhu-kāraṃ dadāmaṃse.
Now let us express our approval of this Dhamma Teaching.

Response: Sādhu, sādhu, sādhu, anumodāmi.
It is well, I appreciate it.

REQUESTING PARITTA CHANTING

(After bowing three times, with hands joined in añjali, recite the following:)

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā

Sabbadukkha-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā

Sabbabhaya-vināsāya

Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā

Sabbaroga-vināsāya

Parittaṃ brūtha maṅgalaṃ

For warding off misfortune, for the arising of good fortunes,

For the dispelling of all dukkha,

May you chant a blessing and protection.

For warding off misfortune, for the arising of good fortunes,

For the dispelling of all fear,

May you chant a blessing and protection.

For warding off misfortune, for the arising of good fortunes,

For the dispelling of all sickness,

May you chant a blessing and protection.

(Bow three times.)

REQUESTING THE THREE REFUGES AND THE FIVE PRECEPTS

(After bowing three times, with hands joined in añjali, recite as a group:)

Mayaṃ¹ bhante² tisaraṇena saha pañca sīlāni yācāma³

Dutiyampi mayaṃ bhante tisaraṇena saha pañca sīlāni yācāma

Tatiyampi mayaṃ bhante tisaraṇena saha pañca sīlāni yācāma

We, Venerable Sir, request the Three Refuges and the Five Precepts.

For the second time, we, Venerable Sir, request the Three Refuges and the Five Precepts.

For the third time, we, Venerable Sir, request the Three Refuges and the Five Precepts.

TAKING THE THREE REFUGES

(Repeat, after the leader has chanted three times:)

Namo tassa bhāgavato arāhato sammāsāmbuddhassa

Namo tassa bhāgavato arāhato sammāsāmbuddhassa

Namo tassa bhāgavato arāhato sammāsāmbuddhassa

Hōmāge to the Blessed, Noble, and Perfectly Enlightened One.

Hōmāge to the Blessed, Noble, and Perfectly Enlightened One.

Hōmāge to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Sāṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

Dutiyampi Sāṅghaṃ saraṇaṃ gacchāmi

For the second time, to the Buddha I go for refuge.

For the second time, to the Dhamma I go for refuge.

For the second time, to the Sangha I go for refuge.

¹ When one person is chanting as an individual, Mayaṃ becomes Ahaṃ; if one person is requesting on behalf of a group, Mayaṃ is used.

² When requesting from a nun, bhante becomes ayye. When requesting from a lay person, bhante becomes mitta.

³ When one person is chanting as an individual, yācāma becomes yācāmi; if one person is requesting on behalf of a group, yācāma is used.

Tatiyampi Būddham saraṇaṃ gacchāmi
Tatiyampi Dhāmmaṃ saraṇaṃ gacchāmi
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi
*For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.*

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes the going to the Three Refuges.

Response: Āma bhante/ayye/mitta
Yes, Venerable Sir/Sister/Friend.

THE FIVE PRECEPTS

(To undertake the precepts, repeat each precept after the leader.)

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from false and harmful speech.
5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader: Imāni pañca sikkhāpadāni
Sīlena sugaṭiṃ yanti
Sīlena bhogaśāmpadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visôdhaye
*These are the Five Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness.
Therefore let virtue be purified.*

Response: Sādhu, sādhu, sādhu
(Bow three times.)

REQUESTING THE THREE REFUGES AND THE EIGHT PRECEPTS

(After bowing three times, with hands joined in añjali, recite as a group:)

Mayaṃ¹ bhante² tisaraṇena saha aṭṭha sīlāni yācāma³

Dutiyampi mayaṃ bhante tisaraṇena saha aṭṭha sīlāni yācāma

Tatiyampi mayaṃ bhante tisaraṇena saha aṭṭha sīlāni yācāma

We, Venerable Sir, request the Three Refuges and the Eight Precepts.

For the second time, we, Venerable Sir, request the Three Refuges and the Eight Precepts.

For the third time, we, Venerable Sir, request the Three Refuges and the Eight Precepts.

TAKING THE THREE REFUGES

(Repeat, after the leader has chanted three times:)

Namo tassa bhāgavato arāhato sammāsāmbuddhassa

Namo tassa bhāgavato arāhato sammāsāmbuddhassa

Namo tassa bhāgavato arāhato sammāsāmbuddhassa

Hōmāge to the Blessed, Noble, and Perfectly Enlightened One.

Hōmāge to the Blessed, Noble, and Perfectly Enlightened One.

Hōmāge to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

For the second time, to the Buddha I go for refuge.

For the second time, to the Dhamma I go for refuge.

For the second time, to the Sangha I go for refuge.

¹ When one person is chanting as an individual, Mayaṃ becomes Ahaṃ; if one person is requesting on behalf of a group, Mayaṃ is used.

² When requesting from a nun, bhante becomes ayye. When requesting from a lay person, bhante becomes mitta.

³ When one person is chanting as an individual, yācāma becomes yācāmi; if one person is requesting on behalf of a group, yācāma is used.

Tatiyampi Būddhaṃ saraṇaṃ gacchāmi
Tatiyampi Dhāmmaṃ saraṇaṃ gacchāmi
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi
*For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.*

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes the going to the Three Refuges.

Response: Āma bhante/ayye/mitta
Yes, Venerable Sir/Sister/Friend.

THE EIGHT PRECEPTS

(To undertake the precepts, repeat each precept after the leader.)

1. Pāṇātipātā verāmaṇi sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā verāmaṇi sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking that which is not given.
3. Abrahmacariyā verāmaṇi sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from any kind of sexual activity.
4. Musāvādā verāmaṇi sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from false and harmful speech.
5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇi sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.
6. Vikālabhojanā verāmaṇi sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from eating at inappropriate times.
7. Nacca-gīta-vādita-visūkadāssanā-mālā-gandha-vilepana-dhāraṇa-mañḍana vibhūsanatṭhānā verāmaṇi sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from entertainment, beautification, and adornment.
8. Uccāsayana-mahāsayanā verāmaṇi sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from lying on a high or luxurious sleeping place.

Leader: Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Response: Imāni aṭṭha sikkhāpadāni sāmādiyāmi
Imāni aṭṭha sikkhāpadāni sāmādiyāmi
Imāni aṭṭha sikkhāpadāni sāmādiyāmi
I undertake these Eight Precepts.
I undertake these Eight Precepts.
I undertake these Eight Precepts.

Leader: Imāni aṭṭha sikkhāpadāni
Sīlena sugaṭiṃ yanti
Sīlena bhogaśāmpadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visōdhaye
These are the Eight Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness.
Therefore let virtue be purified.

Response: Sādhu, sādhu, sādhu
(Bow three times.)

APPENDIX

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PĀLI PHONETICS AND PRONUNCIATION

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (e.g., Sanskrit, Sinhalese, Burmese, Thai, Roman). Thus the Roman lettering used here is pronounced just as one would expect, with the following clarifications.

Vowels are of two types:

Short

a as in *about*

i as in *hit*

u as in *put*

Long

ā as in *father*

ī as in *machine*

ū as in *rule*

e as in *grey*

o as in *more*

Exception: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in “get” and “ox.”

Consonants are mostly as one would expect, with a few additional rules:

c as in *ancient* (like *ch* but unaspirated)

ṃ, ṇ as *ng* in *sang*

ṇ as *ny* in *canyon*

v rather softer than the English *v*; near *w*

bh, ch, dh, ḍh, gh, jh, kh, ph, th, ṭh

These two-lettered notations with *h* denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, the other combinations with *h*, i.e., *lh*, *mh*, *ṇh*, and *vh*, do count as two consonants.

Examples:

th as *t* in *tongue*. Never pronounced as in *the*.

ph as *p* in *palate*. Never pronounced as in *photo*.

ḍ, ḍh, ḷ, ṇ, ṭ, ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

Full-length syllables contain long vowels (**ā, ī, ū, e, o**) or end with **ṃ** or having ended in a consonant, are followed by a syllable beginning with a consonant (e.g., *mag·ga*, *hon·ti*, *Bud·dha*).

Remember that **bh, dh**, etc. count as single consonants. (*Therefore am·hā·kaṃ, but sa·dham·maṃ, not sad·ham·maṃ.*)

Half-length syllables end in short vowels.

CHANTING TECHNIQUE

If you find it difficult to understand the practice of chanting (or even if you find it easy), the general rule of thumb is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo, and speed. All voices should blend together as one.

Punctuation and Tonal Marks

(Round Brackets) indicate words chanted only by the leader; words in [square brackets] are chanted only by the responder.

The triangular tonal marks indicate changes in pitch. Longer marks also indicate a lengthening of the syllable.

high tone	n [^] oble
low tone	ble [^] ssed
long low tone	h [~] omage
long mid tone	the [~] se

Añjali

Chanting, and making formal requests, is done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly in front of the chest, with the fingers aligned and pointing upwards.

A Note on Hyphenation in the Text

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.

GLOSSARY OF PĀLI TERMS

anattā

Literally, “not-self,” i.e. impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.

anicca

Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.

araham/arahant

Literally, “worthy one.” A term applied to all enlightened beings. As an epithet of the Buddha alone, “Lord” is used.

ariyapuggalā

“Noble beings.” There are eight kinds: those who are working on or have achieved the four different stages of realization.

bhagavā

Bountiful, with good fortune. When used as an epithet of the Buddha, “the Fortunate One,” “the Blessed One.”

bhikkhu

A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of renunciation and simplicity.

brahmā

Celestial being; a god in one of the higher spiritual realms.

Buddha

The Understanding One, the One Who Is Awake, who knows things as they are; a potential in every human being. The historical Buddha, Siddhatta Gotama, lived and taught between 563 and 483 B.C.

deva

A celestial being. Less refined than a brahmā, as a deva is still in a sensual realm, albeit a very refined one.

Dhamma (Sanskrit: Dharma.)

The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts, or intellectual understanding.

dukkha

Literally, “hard to bear.” Dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, suffering. One of the three characteristics of conditioned phenomena.

kamma (Sanskrit: karma.)

Cause; actions created or recreated by habitual impulse, intention, volition, natural energies.

Māra

Personification of evil forces. During the Buddha’s struggle for enlightenment, Māra manifested frightening and enticing forms to try to turn him back from his goal.

Nibbāna (Sanskrit: Nirvāna.)

Literally, “cooled.” The state of liberation from all suffering and defilements, the goal of the Buddhist Path.

Pacceka Buddha

Solitary Buddha. Someone enlightened by his or her own efforts, without relying on a teacher, but who does not have a following of disciples, which the Buddha had.

pañcupādānakkhandhā

The five aggregates, physical and mental, that is: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*. Attachment to any of these as “This is mine,” “I am this,” or “This is my self” is *upādāna*—clinging or grasping.

paritta

Verses chanted particularly for blessing and protection.

puñña

The accumulation of good fortune, blessings, or well-being resulting from the practice of Dhamma.

rūpa

Form or matter. The physical elements that make up the body, i.e. earth, water, fire, and air (solidity, cohesion, temperature, and vibration).

Saṅgha

The community of those who practice the Buddha’s Way. More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The “four pairs, the eight kinds of noble beings” are those who are on the path to or who have realized the fruition of the four stages of enlightenment: stream entry, once return, nonreturn, and arahantship.

saṅkhārā

Mental formations. All mental states apart from feeling and perception that color one's thoughts and make them either good, bad, or neutral.

saññā

Perception, the mental function of recognition.

Tathāgata

"Thus gone" or "thus come." One who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. The epithet that the Buddha applied to himself.

threefold bliss

Mundane bliss, celestial bliss, and Nibbānic bliss.

vedanā

Feeling; physical and mental feelings, either pleasant, unpleasant, or neutral.

viññāṇa

Sense consciousness; the mental process that sees, hears, smells, tastes, touches, and thinks.

